

THE  
S O U L D I E R S  
C A T E C H I S M E : 2. 1.

Composed for

*The Parliaments Army :*

Consisting of two Parts : Wherein  
are chiefly taught ,

- 1 *The Justification* } of our Souldiers.  
2 *The Qualification* }

Written for the Incouragement, and In-  
struction of all that have taken up Armes in  
this Cause of G O D and his People; espe-  
cially the common Souldiers.

By R. R A M, Minister of *Spalding* in  
*Lincolne-Shire,*

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The seventh Edition.

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2 Sam. 10. 12. *Be of good courage, and let us  
play the men for our people, and for the Ci-  
ties of our God, and the Lord do that which  
seemeth him good.*

Deut. 23. 9. *When the Host goeth forth against  
thine enemies, then keepe thee from every  
wicked thing.*

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Imprimatur. J A. CRANFORD.

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Printed for J. Wright, in the Old-Baily. 1645

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THE  
SOLDIERS  
CATECHISM.

Composed for

The Parliament Army:

Consisting of two Parts: Wherin  
are chiefly taught,

1. The Institution of our Soldiers;  
2. The Constitution of our Army.

Written for the Incommodious and In-  
struction of all that have served up Arms in  
this Cause of God and his People; espe-  
cially the common Soldiers.

By R. R. M. Minister of Spalding in

Lincolnshire.

The seventh Edition.

Printed by J. W. in the Old Bailey, 1642.  
This edition, which began first from every  
wished thing.

Impressum. [A. C. CRANFORD.]

Printed for J. W. in the Old Bailey, 1642.

**To all the valiant and faithfull**  
**Souldiers that have ingaged them-**  
**selves in the Service of the Kingdome, King**  
**and Parliament, for the glory of God, and**  
**advancement of true Religion.**

Gentlemen,

**T**His short Cateshisme hath  
found better acceptance  
then the Author expected,  
having already passed the  
third Edition; and I am  
now desired to publish it  
once againe, and to put my  
name to it; which I am  
the more willing to doe, because few of them are  
come to my Lord of Manchesters Army, for  
which it was principally intended, unto many  
whereof (both Commanders and others) I stand  
very much ingaged, and must ever with thank-  
fulnesse acknowledge that great deliverance at  
A 2 Croyland,

Croyland, which through Gods goodnesse was  
wrought for me, and others, by their meanes. I  
wish I were able to do them and the cause better  
service. Thus beseeching the Lord of Hosts to  
carry on your spirits with courage, to cover your  
heads in the day of battell, and to crowne you  
with good successe, I rest,

Your Friend, and Servant,

Robert Ram.





THE  
Souldiers  
CATECHISME:

*Composed for the Parliaments  
Armie.*

Question.

*What Profession are you of?*

*Answer.* I am a Christian and  
a Souldier.

*Q. Is it lawfull for Christians  
to be souldiers?*

*A. Yea doubtlesse: we have  
Arguments enough to warrant it.*

1 God calls himself a Man of Warre, and Lord  
of Hosts.

2 *Abraham* had a Regiment of 318. Trained  
men.

3 *David* was imployed in fighting the Lords  
Battels.

4 The Holy Ghost makes honourable mention  
of *Dauids* Worthies.

5 God taught *David* to fight.

6 The noble gift of valour is given for this purpose.

7 The New Testament mentioneth two famous Centurions.

8 The Baptist both not require the Souldiers to leave their profession. *Luk. 3. 14.*

9 Many comparisons are taken from this Calling in the new Testament.

10 There have been many famous Martyrs of this profession.

*Q. What does our Saviour mean then by those words? Mat 5. 19.*

*A.* 1 Christ there onely forbids private revenge and resistance.

2 Scripture is the best interpreter of Scripture: we know that other places of Scripture do warrant taking up of Armes in some cases.

*Q. What side are you of, and for whom doe you fight?*

*A.* I am for the King and Parliament: or, in plainer termes

1 I fight to recover the King out of the hands of a Popish Malignant Company, that have seduced his Majestic with their wicked Counsells, and have withdrawn him from his Parliament.

2 I fight for the Lawes and Liberties of my Countrey, which are now in danger to be overthrowne by them that have long laboured to bring

bring into this Kingdome an Arbitrary, and Tyrannicall Government; I fight for the preservation of our Parliament, in the being whereof, (under God) consists the glory and welfare of the Kingdome; if this foundation be overthrowne, we shall soone be the most slavish Nation in the Christian World.

I fight in the defence and maintenance of the true Protestant Religion, which is now violently opposed; and will be utterly suppress in this Kingdome; and the Popish Religion againe advanced, if the Armies raised against the Parliament prevaile.

*Q. But is it not against the King that you fight in this Cause?*

*A.* No surely: yet many do abuse the world with this base and absurd objection: our onely aime is,

1 To rescue the King out of the hands of his and the Kingdomes enemies; and to maintaine his honour and just Prerogatives.

2 We endeavour to defend that which the King is bound to defend, both by his Oath and Office.

3 Wee take up Armes against the enemies of Jesus Christ, who in His Majesties name make Warre against the Church and People of God.

4 If the King will joyne himselfe with them that seek the ruine of his people, and the overthrow of Religion, surely both we and all good Subjects, may lawfully stand in the defence of both, as the people did against King *Shah*, in the case of *Jonathas*, 1 *King* 14. 49. no more then what our Brethren of Scotland did, when they came into this Kingdome with an Armie some three or foure years since, whose action the King and both Houses have cleared from all Rebellion, and they remain justified in what they then did, to all posterity, by an Act of Parliament.

*Q.* Hath not the King published many Protestations that he will maintaine our Lawes, Liberties and Religion? why then do we feare the subversion of them?

*A.* Many things have been published in his Majesties name which in all probability he never saw or knew of.

2 Though the King himselfe may intend really and well, yet the Sons of *Zerub* are too strong for him.

3 It is not to be imagined that a *Popish* Army will defend the Protestant Religion, or lawlesse Libertines, the Lawes of the Land.

4 We find by wofull experience that he hath many waies failed in divers of those large Promises and Protestations, notwithstanding that  
God

God hath been so often called to witnesse, and  
 and 5. They say it is a *Maxime* now at Court,  
 that Faith is not to be kept with Hereticks, and  
 such, doe some there account all true Pro-  
 testants.

Q. How can you that are Souldiers for the  
 Parliament, answer that place of Paul, Rom. 13.  
 1, 2, 3. &c.

A. 1. That place requires not obedience to a-  
 ny unlawfull Commands, neither doth any o-  
 ther place of Scripture, we are no further to o-  
 bey man, then may stand with the will of God.  
 2. They are grossly mistaken which say the  
 King is the highest power: Indeed he is the high-  
 est person in his Dominions, but the Lawes and  
 Courts of the Kingdome are above him in pow-  
 er, and the King himself is limited and subject to  
 the meepest Court in the Land: Therefore sure-  
 ly the high Court of Parliament must needs be  
 the higher Power, which not to obey, is to resist  
 the Ordinance of God.

3. Suppose the King were the higher Pow-  
 er, yet if he shall intend or permit the ruine of  
 his Subjects, both nature and grace allowes peo-  
 ple to preserve themselves.

4. If the King be the higher power by con-  
 stitution, yet is the power now in other hands by  
 usurpation. The Queene, Iermin, Bristoll, Digby,  
 Cottington, Windebanks, Porter, and many o-  
 others

thers, have for a long time, and do still manage the greatest affaires of the Kingdome; so that it were a miserable thing to be subjected in conscience, (as the Text imports, if some mens exposition might passe for Orthodox Divinity) to such enemies and incendiaries both of Church and Common-wealth.

*Q. What is it that moves you to take up Armes, and to engage your selves in this Civil War?*

*A. 1* The love I beare to my Countrey.

*2* The preservation of our Parliament, Lawes and Liberties.

*3* The defence of our Religion against Popery.

*4* The care of our posteritie.

*5* The generall forwardnesse of all good people.

*6* The consent and provocations of all Gods Ministers.

*7* The command of the Parliament, which is the higher power.

*8* The necessity that now lies upon all that feare God in the Land.

*Q. What you do think, when by those Protestants which sit still, and do not put forth themselves in these times?*

*A. 1* Either they are not convinced of the necessity.

*2* Or they are but luke-warme professors.



3 Or they are of base and private spirits.

4 Or they are faint-hearted cowards.

5 Or they are secret enemies to God and his Cause.

*Q. What danger are such Necessaries in?*

A. 1 God takes special notice of their disposition and carriage, and will deale with them accordingly.

2 In Gods account all such are enemies; they that are not with him are against him.

3 They deserve neither respect nor protection from Church or Common-wealth.

4 They are in danger to be spued out of Christs mouth, *Rev. 3. 16.*

5 They are directly under the dreadful curse which the Angell of the Lord, denounced against *Meroz*, *Judg. 5. 23.*

*Q. What say you then of those Protestants, which fight on the other side, and joyn with the Enemies of our Religion, Parliament, and Countrey?*

A. 1 I say, that they are unworthy the name of Protestants.

2 I say, that they maintaine the cause of Antichrist.

3 That they are the shame and blemishes of Religion.

4 That none of their weapons shall prosper, *Isa. 54: 17.*

5 That

5 That God will utterly undoe them, *Zeph.*  
3.19.

6 That their swords shall enter into their  
own hearts, *Psal.* 38. 15.

7 That all the blood that hath been shed lies  
upon their score.

8 That they are in the high-way to perdition  
without repentance.

*Q.* What is the reason (thinke you) that so ma-  
ny Protestants, of all degrees, joyne with our Po-  
pish Enemies?

*A.* 1 Many are onely Protestants by name,  
but indeed are Papists, or Atheists in heart.

2 Many are drawne in to joyne with that  
Party, out of a base feare of suffering in their Es-  
tates, supposing the Kings side would be the  
safest.

3 Many (to avoid the Justice of Parliament)  
have hazzarded the ruine of their Countrey, to  
save themselves from their deserved punish-  
ment.

4 Many have ingaged themselves with the  
Kings Party, in hope to make up their broken  
fortunes.

5 Many, for feare of Reformation, which  
they are not able to indure, and therefore joyne  
with them that oppose it.

6 Many, out of a desperate spirit of Malig-  
nancy, and an implacable enmity against the  
people

people of God, and all goodnesse.

*Q. What is that you chiefly aime at in this war?*

*A.* 1 At the pulling downe of Babylon, and rewarding her as she hath served us, *Psalm 137. 8.*

2 At the suppression of an Antichristian Prelacie, consisting of Archbishops, Bishops, &c.

3 At the Reformation of a most corrupt, lazie, infamous, superstitious, soule-murdering Clergie.

3 At the advancement of Christs Kingdom, and the purity of his Ordinances.

5 At the bringing to justice the enemies of our Church and State.

6 At the regulating of our Courts of Justice, which have been made the seats of iniquity and unrighteousnesse.

7 At the upholding of our Parliaments, which are the Subjects best inheritance, and the Crowne of our Nation.

8 At the preservation and continuing of the Gospel to our posterity, and the generations, to come.

*Q. What hopes have you of prevailing in this Cause?*

*A.* We have encouragements enough to assure us of good successe: there be many arguments to confirme our hope.

1 From the justnesse and goodnesse of the Cause.

2 From

- 2 From the course that hath been taken.
- 3 From the condition of those that are engaged in the businesse.
- 4 From the qualitie of our enemies.
- 5 From the cheerefullnesse of most mens spirits, in this Action.
- 6 From the many defeats and victories already given and obtained.
- 7 From the assistance of our Brethren of Scotland.
- 8 From the Covenant which all the well-affectes in the Kingdom have entered into.

*Q. Explain these more particularly and in order, and first shew me what hopes you conceive from the goodnesse of the Cause?*

*A. 1* A good Cause puts life and courage in to men hearts.

*2* A good Cause hath GOD ever siding with it.

*3* A good Cause daunts and dismayes the adverse party.

*4* A good Cause will undoubtedly prevaile at last.

*Q. What is your encouragement from the course that hath been taken?*

*A. 1* In that all faile and Christian waies have beene attempted before wee tooke up Armes.

*2* In that the Lord was solemnly and generally

nerally fought unto before the buisnesse was undertaken.

3 In that it was undertaken with good advice, and is guided by a multitude of Counsellors.

4 In that it is still followed with the Prayers and Humiliations of all the faithfull in the Land.

*Q. What hopes have you from them that are engaged in this Warre?*

*A.* 1 Because all the faithfull and godly Ministers of the Kingdome, doe side with us in this Cause.

2 Because the most of our Commanders are men of dis-engaged and Publique Spirits.

3 Because our men generally are so full of courage and resolution.

4 Because we have so many godly and religious Souldiers in our Armies.

*Q. What from the quality of your enemies?*

*A.* We may conclude that God will not prosper them.

1 Because they are for the most part Papists and Atheists, with whom wee have to deale.

2 Because they are generally the most horrible Cursers and Blasphemers in the World.

3 Because

2 Because they are, for the most part, inhumane, barbarous and cruell.

4 Because they are enemies to God, and the power of goodnesse; and therefore the Lord will scatter them.

*Q. What doe you gather from the cheerfulnessse of their spirits, that are of your party?*

A. 1 'Tis an Argument that God hath raised his servants to doe some great worke, *Psal. 149. 5. 9.*

2 'Tis an argument that God will prosper those whom he hath made so willing, *Iudg. 5. 2.*

3 'Tis an Argument that such as are so willing and cheerfull in this businesse, will go on courageously.

4 'Tis an Argument that they are so well assured of the goodnesse of their Cause, that they will live and die in it.

*Q. What doe you conclude from the good successse that your side hath already had?*

A. 1 That Almighty God declares himselfe a friend to our Party.

2 That he hath already much abated the courage of our enemies.

3 That we have all the reason in the World to trust God for the future, who hath done so much for us.

4 That the Lord will glorifie himselfe more and more in his Churches behalfe.

*Q. What*



*Q. What hopes have you from your Brethren of Scotland?*

*A. 1* We have cause to acknowledge Gods great mercy, in bringing them to our assistance at this time.

*2* Their numbers and preparations are great, and they a courageous and warlike Nation.

*3* They have given sufficient testimonie of late of their love & faithfulness towards our Nation.

*4* They are as much concerned in this Quarrell as we, and are resolved to joyn with us in it.

*Q. But what grounds have you to comfort your selves from the Nationall Covenant, which, you say, so many have entred into?*

*A. 1* Because it is a testimony of our generall humiliation, & a good beginning of Reformation.

*2* Because it is the joy and desire of all good Christians throughout the Land.

*3* Because Poperie never received so deadly a blow in this Kingdome as by this Covenant.

*4* Because all the Parliaments affaires have prospered well since the Covenant was taken: witness our many victories and successes: As, 1. Gloucester: 2. Newbury: 3. Winchby, neer Home-Castle: 4. Hull, the same day: 5. Lincoln: 6. Gainesborough: 7. Arundell Castle: 8. Nantwich: 9. Alrezford near Winchester: 10. Selby, neer York: 11. Cawood: 12. Aire-mouth: 13. Malmesbury: 14. Lime: 15. Wey-mouth

14  
month: 16. Marlton-Moore: 17. Greenland-  
house: 18. York: 19. Wilm-Ferrier: 20. Wing-  
field-Mannour: 21. Newcastle: 22. Montgo-  
merie Castle: 23. Shrewsbury: 24. Sembo-  
rough: besides many other defeats given the Ene-  
my, and divers other places of lesse note recove-  
red, without any considerable losse on our side.

*Q. But is it not a lamentable thing, that Chri-  
stians of the same Nation, should thus imbrue  
their hands in one anothers blood?*

*A. I confesse it is: but as the case now stands,  
there is an inevitable and absolute necessity of  
fighting laid upon the good people of the Land.*

1 Is it not high time to stand upon our guard,  
when our enemies have drawn their swords up-  
on us, to invade our persons, and whatsoever is  
deare to us.

2 God now calls upon us to revenge the blood  
of his Saints which hath been shed in the Land,  
and those many outrages which have been com-  
mitted against his servants.

3 The whole Church of God calls upon us to  
come in to the helpe of the Lord and his people  
against the mighty.

4 Our children and posterity call upon us to  
maintain those Liberties, and that Gospell, which  
we recieved from our fore-fathers.

5 We are not now to look at our enemies as  
Countrey-men, or Kinsmen, or fellow-Prote-  
stants,

stands; but as the enemies of God, and our Religion, and siders with Antichrist; and so our eye is not to pity them, nor our sword to spare them, *Ier. 48. 10.*

*Q. There are a great many on the Kings Party that have been held honest men, &c. will your sword make no difference between them and others?*

*A. 1. If they joyne themselves with the malignant Partie; we cannot know them from Malignants.*

*2. It is to be feared, that such were never of us, because they are so cruell against us: hypocrites commonly when they are unmaskt, prove the most dangerous enemies.*

*Q. Who doe you thinke were the Authors and occasioners of this unnaturall warre?*

*A. 1. The Jesuites, those fire-brands of mischief, with all the Popish party.*

*2. The Bishops, and the rotten Clergie, with all the Prelaticall party.*

*3. The Delinquents, that were not able to abide the triall of Justice, with all the malignant Partie.*

*4. The formall Gospellers of the Kingdome, that hate a Reformation, with all the Atheisticall Party.*

*Q. Do not many of them that you count your enemies, stand for Religion as well as you?*

*A. 1. Surely they are mad, that thinke the*

*ye T. 2*

*B 2*

*Papists*

Papists will fight in the defence of the Protestant Religion.

2 They are very simple, that expect any care of the true Religion from the Prelates, and their Parry, who have been the grand persecuters of it.

3 Neither is it to be imagined, that men so loose, lewd, and wicked, as most of your Cavaliers are, should really intend the preservation of Religion, or any thing else that is good.

4 We know the Earl of *Newcastle* pretends that he fights for Religion, yet his Army is for the most part Popish: and he said not long since, That men might talk of Religion, and so forth, but Religion of it selfe was but an ayerie thing.

5 Their rage and madnesse against those that they know to have been most zealous and forward in the maintenance and profession of the Protestant Religion, doth sufficiently shew how cordially they stand for Religion.

6 Indeed they stand for Religion, but just as the Ephesians stood for *Diana*; Acts 17.

1 They stand for a Popish Prelacie.

2 They stand for an ignominious Clergie.

3 They stand for the soule-starving Service-Booke.

4 They stand for a company of stinking Ceremonies.

5 They stand for abominable Monuments of Idolatrie.

6 They

6 They stand for unchristian libertie.

*Q. Do you think that there will be a Reformation of these things, before we shall enjoy any peace?*

*A. Yea doubtlesse: and I gather it from these reasons.*

1 Because Gods anger is let loose upon this Nation for these things.

2 Because, about this time hundred years, Poperie was suppressed in this Kingdome; and it is noted, that everie Centurie, or hundred yeares, hath produced great alterations in the Church.

3 Because it is Reformation that our enemies do most feare.

4 Because the Devill and his Instruments do so bestirre themselves at this time.

5 Because all the Reformed Churches in Christendome pray for, and expect, our Reformation.

6 Because the measure of our enemies iniquitie is now full.

7 Because a solemne Oath and Covenant is taken to that purpose.

# The Second Part of the Souldiers Catechisme,

**Q** *What are the principall things required in a Souldier?*

**A.** 1 That hee bee religious and godly.

2 That he be couragious and valiant,

3 That hee bee skillfull in the Military Profession.

**Q.** *How doe you prove that Souldiers should be religious?*

**A.** 1 By Scripture, *Deut. 23. 9. Luk. 3. 14.*

2 Besides, there be many reasons to confirme it.

1 Because they lie so open to death,

2 They stand in continuall need of Gods assistance.

3 They fight for Religion and Reformation.

4 God hath raised them up to execute justice

5 Men may be as religious in this profession, as in any other.

6 We read of brave Souldiers that have bene very religious.

7 A well-ordered Camp is a Schoole of Vertue,



the, wherein is taught, 1. Preparation to death :  
2. Continence : 3. Vigilance : 4. Obedience :  
5. Hardness : 6. Temperance : 7. Humility :  
8. Devotion : &c.

*Q. Who do chiefly offend against the Rule ?*

*A. 1* Such Souldiers as give themselves to  
whoring and uncleanness.

*2* Such as use to sweare, and blasphem the  
name of God.

*3* Such as follow that I will sin of drum-  
kennesse.

*4* Such as plunder and steale whatsoever they  
come neare.

*Q. Are not these things tolerable in Souldiers ?*

*A.* No more in them then in other men : the  
Scripture saith generally to and of all men what-  
soever :

*1* That Whoremongers and Adulterers God  
will judge, *Heb. 13.5.*

*2* That the Lord will not hold him guiltlesse  
that taketh his Name in vaine.

*3* That drunkards shall not inherit the King-  
dome of God, *1 Cor. 6.9, 10.*

*4* That he that doth wrong, shall receive for  
the wrong he hath done, and there is no respect  
of persons, *Col. 3. ult.*

*Q. What is the reason then, that there be so ma-  
ny lewd and wicked men in the Parliaments  
Army ?*

*A. 1* Because Commanders in Chief are not more carefull in choosling godly Officers.

*2* Because honest religious men are not more forward to put forth themselves in this service of God and his Church.

*3* Because Order and Discipline is not more strictly executed by Superiours.

*4* Because Officers in Towns and Countries aime to presse the scumme and refuse of men, and so, by easing themselves, pasture our Armies with base conditioned people.

*Q.* How can we expect a blessing upon our preparations, when so many godlesse wretches are employed in our service?

*A. 1* Truly it is a very sad thing, and much to be lamented, and requires the care of the State to remedie.

*2* Yet (blessed be God) we have multitudes of godly and eminent Christians, that are ingaged in the Parliaments Service.

*3* And besides; we know that God can make use of wicked men to serve his providence, as he doth of wicked Angels.

*4* We have many instances of bad men that have done good service to God and his Church, as Saul, Iobab, &c.

*Q.* Is it well done of some of your Souldiers (which seeme to be religious) to break down Croffes and Images, where they meet with any?

*A. 1*

1. I confesse that nothing ought to be done in a tumultuous manner.

2. But seeing God hath put the Sword of Reformation into the Souldiers hand, I thinke it is not amisse that they should cancell and demolish those Monuments of Superstition and Idolatry, especially seeing the Magistrate and the Minister that should have done it formerly, neglected it.

*Q. But what say you to their tearing and burning the Booke of Common Prayer, in every place where they come?*

*A. Much may be said in their justification, who shew themselves so zealous against that Booke.*

1. It hath beene the fomentor of almost lazie lewd, and ignorant Ministry.

2. It hath beene the Nurse of that lamentable blindness and ignorance, which hath overspread many parts of this Kingdom.

3. It is a great cause of our present calamities, for who are they that side with our Popish Enemies, but Common-Prayer men.

4. It is become the most abominable Idoll in the Land, people generally doe doat upon it, as much as the Ephesians upon *Diana*; and prefer it before preaching in any places, being strangely intraged for the want of it.

5. It is high time therefore to remove this  
Brazen

Brizen Serpent, and grinde it to powder, seeing it is the occasion of so much evill.

6 It is very likely therefore that God hath stirred up the spirits of some honest Souldiers to be his instruments for the destruction of that Idoll.

7 It belongs to the Parliaments Souldiers, up on the matter, to remove all scandalous things they meet with, having covenanted and engaged themselves in the worke of Reformation.

*Q. What doe you say concerning valour and courage?*

*A.* I say, it is a most noble and heroricall vertue, which makes some men differ from others, as much as all men differ from beasts.

1 I say, it is impossible for any to be a good souldier without it: An Armie of Harts led by a Lion, is better then an Armie of Lions led by a Hart.

2 I say, that one valiant man in an Army, is better then a thousand cowards.

3 I say, that a coward degenerates from man, being of a base and ignoble nature.

4 God tooke speciall care, that all faint hearted cowards should be cast out of his Armies, *Deut. 20. 8.*

5 Cowards ever do more hurt then good, being like an X before an L.

6 And for the most part, cowards miscarrie sooner

fooner then those that are couragious.

*Q. What are the chief arguments and considerations to make a souldier couragious in the Parliamēt service?*

1. *Ans.* 1. The goodnesse of the Cause, which undoubtedly is Gods and his Churches.

2. The promise of God, to helpe his Church and People, against his and his Churches Enemies.

3. The manifold experiences that the people of God have had in former ages of his assistance.

4. The manifold experiences of Gods speciall goodnesse to his servants in these times.

5. The assurance that not a haire can fall from our heads without the providence and permission of God.

6. The danger of faint-heartednesse; for that would save his life in such times as these, shall lose it.

7. The promise, that whosoever shall lose his life, or any thing else, in the Cause of Christ and his Gospell, shall be a great gainer by the hand.

8. The consideration that this Warre is surrounded with the prayers and blessings of all the good people of the Land.

9. The multitude of eminent Christians, of all sorts, that are ingaged in this businesse.

10. The great reward of honour here, and glory hereafter, that shall be given to everie one

that

that is valiant for the Lord, and shall not be ashamed.

Q. What are the principall enemies to courage and valour?

A. 1 Want of experience: fresh-water soldiers are commonly faint-hearted soldiers, whereas they that have been used to the Warres, are usually of undaunted spirits.

a Want of metall: some mens spirits are naturally so low and base, that they will never prove good souldiers: as it is with cocks, so is it amongst men, there is a breed and generation of cravens.

3 Want of Faith: when a man hath little or no confidence in God, his heart must needs faile him in undertakings of danger, whereas Faith feares not in the valley of the shadow of death, Psal. 124.

4 Want of innocency, and a good conscience, *Prov. 28. 1.* It was the speech of the valorous Earle of *Essex*, our renowned Generalls Father, (cited by *D. Barlow* in his Sermon at *Pauls Crosse, March 1. 1600.*) That sometimes in the field encountering the Enemy, the weight of his finnes lying heavy upon his conscience, being not reconciled to God, quelled his spirits, and made him the most timorous man that might be.

5 Want of wisdome and consideration: for  
surely if men would seriously consider the evils  
of



of cowardice, and the excellencie of valour, it would make them abhorre the one, and be ambitious of the other.

*Q. Is there any great need of skill and cunning in this profession?*

*A.* Yes doubtlesse: for *David* doth thankfully acknowledge the Lords goodnesse, in teaching his hands to warre, and his fingers to fight. *Psal. 144. 1.*

1 Great wisdome, policie, and experience, is required in Commanders.

2 And no lesse skill and dexterity in common Souldiers; they must know how to handle their Armes, how to keep Ranks, &c.

3 Certainly a few well-trained Souldiers are better then a multitude of raw, unexperienced men.

*Q. What should be done to make Souldiers skilfull in their art?*

*A.* 1 Officers should bee very diligent in teaching and exercising their men.

2 Common Souldiers should make it their businesse to learne and get what cunning they can.

3 Every Souldier should seeke to God by prayer, that he would instruct and teach them: for it is the blessing of God that makes men to profit in any profession.

4 Both Commanders, Officers, and Common Souldiers may advantage themselves by reading

reading and observing what hath beene written by eminent Souldiers of this Art.

*Q. How ought Commanders and Officers to carry themselves towards their souldiers?*

*A. 1* Religiously, shewing them no evill example, but being a patterne to them of vertue and godlinesse.

*2* Lovingly, not in a sterne rugged manner, considering that their command is not over Beares, but men.

*3* Discreetly, encouraging them most that deserve best, and avoiding so much familiarity as may breed contempt.

*4* Justly, not defrauding them of their due, nor doing or suffering any injury to be done to the meanest.

*Q. How should inferiour Souldiers demean themselves towards their Commanders and Officers?*

*A. 1* They must acknowledge and honour them as Superiours, and account them as men set over them by the providence of God, and wisdom of the State.

*2* They must be exactly obedient to their command, even for conscience sake; *Rom. 13. 5.* of all men souldiers are most strictly tied to obedience, the want whereof may prove of very dangerous consequence.

*Q. What say you of such souldiers as are given to murthering?*

*A. 1* They

1. They are as dangerous cattell as can be-  
long to an Army.

2 They deserve ſevere puniſhment, and to be  
utterly caſhiered.

3 They will hardly ever prove good Souldi-  
ers that are tainted with this humour.

Q. What is your opinion of thoſe Souldiers  
that run away from their colours?

A. 1 Such are, by Martiall Law, to ſuffer  
death, and ſurely, they well deſerve it.

2 'Tis a moſt ignoble and baſe part to doe ſo,  
and they deſerve to be branded with infamie for  
ever, that are guiltie of it.

3 Nay it is a foule wickedneſſe, being offen-  
ſive both to God and man, *Pſal. 78. 9.*

1 For, ſuch (if the Cauſe be juſt) do aban-  
don the Cauſe of God.

2 They deceive that truſt which was repoſed  
in them by the State.

3 As much as in them lies, they betray the  
Cauſe they have undertaken.

4 They give dangerous example, and may oc-  
caſion the overthrow of an Armie.

Q. How ought Souldiers to be encouraged and  
rewarded?

A. 1 They ought to be highly honoured, ef-  
pecially ſuch as have been couragious and faithfull  
in their Countreys ſervice.

2 They ought to be well maintained, with  
ſufficient

sufficient allowance, while they are abroad in employment : for no man goeth on-warefare at his own charge.

3 They that have received any hurt, or losse by the warres, ought to be liberally provided for, and comfortably maintained, all their dayes, by them that sent them forth.

*Q. What Arguments have you to prove, that such honour and respect should be done to our Souldiers?*

1 They that fight against the Churches enemies, are Gods helpers against the mighty, *Indg. 5. 23.*

2 They are the Instruments of Justice, and the Executioners of Gods Judgements, *Psalm 149. 7. 9.*

3 They shew themselves men of publike spirits, and true lovers of their Countrey.

4 They shew themselves valiant and courageous, which are very high deserving qualities.

5 No men undergo such hardship and hazard as the Souldier doth.

6 None deserve better then they, either of Church, Common-wealth, or Posterity.

**E N D.**